

# ROSICRUCIAN INITIATION

## Neophyte Guide



PRIVATE GENERAL  
INSTRUCTIONS FOR  
INITIATES



*To be Carefully Read by  
the Initiate Before Read-  
ing and Performing the  
Ceremony*



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THE GRAND LODGE

**A. M. O. R. C.**

THE ROSICRUCIAN ORDER

Rosicrucian Park,  
San Jose, California

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# *Read Very Carefully*

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## **Point Number One:**

With these instructions you receive a personal letter from the Secretary of the Grand Lodge, and a sealed envelope. You are now reading the first page of the General Instructions called NEOPHYTE GUIDE. This should be read carefully before you open and read the sealed envelope and contents. You may read this guide several times and on any day or occasion you may select.

## **Point Number Two:**

The first law and lesson for all Rosicrucians to learn, in connection with their graded studies of the Order, is that of SYSTEM and ORDER. The whole universe is regulated by System and Order; man in his relation to the universe is guided by System and Order. To be successful in life, happy, healthy, and prosperous, we must guide our conduct in life, guide our thinking and doing, according to the same System and Order that prevails at all times within and without the body of man. To master any of nature's laws and use them constructively in achieving and attaining, we must put ourselves in harmony with the laws and cooperate with the established SYSTEM and ORDER of the universe.

## **Point Number Three:**

Man did not create or establish the System or Order that exists; therefore, he cannot set any of the laws aside, cannot break them or modify them so as to make them inactive; nor can he ask that a single one of them be set aside for his personal, selfish benefit. There is a Rosicrucian slogan or proverb which says that "The only laws that man can break are the laws that man can make." All universal, Divine, natural laws are the work of God and are no longer questionable, nor in the process of being formed, nor even subject to change by the mind of God. These were decreed and established, and even the Divine Consciousness in all its action MUST abide by the laws established. That makes for the perfect, sublime consistency and dependability of all natural and Divine laws, and manifests in justice to all.

## **Point Number Four:**

Miracles are not the result of any exception to any law but the result of a masterful invocation of one or more natural laws. The demonstration may be unusual, uncommon, even unique; but it is always natural to the laws of God and consistent with established SYSTEM and ORDER. Every miracle is therefore explainable by some known or unknown law.

## **Point Number Five:**

The teachings require study. There is no way of getting around this fact. The Grand Lodge of the ORDER is an organization of many thousands of members and each individual member, as a part of the Cosmic Soul on earth,



has certain work to do "To the Glory of God and for the benefit of Mankind." To do this work and do it well means we must become strong, healthy, happy, and prosperous as individuals, as demonstrators of the laws and as living examples. To be such, we must be prepared with knowledge, understanding and experience. Hence, half of the great work of the ORDER is decidedly devoted to assisting its members to know, to understand, and to live a great life. Therefore, you see that the AMORC is not simply a school or college of learning; teaching its members is only HALF of its work. Keep that in mind at all times.

#### **Point Number Six:**

Keep in mind that it is through LIVING the laws and the principles taught by Rosicrucians that you and all MANKIND will receive the utmost benefit. Intellectual mastership of the mere brain, knowledge of the laws and teachings will NOT do otherwise than increase the personal ego. Humility, the real "Christ" spirit of tolerance, sympathy, understanding, and knowledge, comes through living the principles and ideals covered in our work and in the work of similar schools; for remember, we do not mean to say that the AMORC is the only school or movement in the world that has such high ideals and principles. We are happy and thankful to be able to say that there are many very good ones. Our work is different simply because it is PRACTICAL and teaches certain definite and concrete things to do and think to bring about very definite results.

"Let your Light Shine." Be cheerful, hopeful, constructive in all your thinking. See the bright, right side of all matters. Bear in mind that there are not good and bad men and women in the world, but different men and women; different in their comprehension and understanding. You are on the threshold of awakening, enlightenment, on subjects more or less vague to you. It will make you different—different in many ways. But do not permit the change to make you exaggerated in your ego, or superior in your self-judgment. Remember that the greatest are those most willing to serve humbly. Let every new revelation in our lessons convince you more and more that you are a part of the Divine Consciousness and the only way to be CONSCIOUSLY attuned with the Cosmic Consciousness is to be like it; upright, noble, true, moderate, never fanatical, never oppressive, or superior. Think of the official closing phrase in all our letters (which you, too, should use)—"With best wishes for Peace Profound." Let such Peace be ever in your minds and hearts.

#### **Point Number Seven:**

Naturally, with the knowledge of laws and principles possessed by its general executives and associates, acquired and inherited from the past records and works, the AMORC has a very excellent system of instruction, distinctive in its simplicity and highly praised for its ease, clearness, and completeness of presentation. We are not boasting, but we would arouse your interest in our system, for you will find it, as have thousands of others, the easiest system to read and remember that has ever been evolved. It has been endorsed by educators as the perfect educational system, and that means that YOU will have no trouble in understanding each lesson or each law and principle. All this was taken into consideration when examining your application for membership.

#### **Point Number Eight:**

On the other hand, there will be occasions when some law or principle, or perhaps some phrase or statement on our part, may not seem as clear to you as it should be; that is inevitable. But we are happy to say that you have at your willing service those who are glad to devote time to answering your letters and helping you to understand and truly comprehend.

#### **Point Number Nine:**

Your lessons are constantly revised, added to, through the assistance of our Editorial Department, our Research Department, and our writers who are connected with the organization, and every so often you will notice changes and revisions in your monographs. You will find that parts have been added to them, showing the matter you are receiving is up to date.

Your letters dealing with certain questions will be given every consideration. Naturally, if you ask a question that is fully covered in some future monographs, you will be notified that the question is completely answered in a future lesson, and that it will not be necessary for us to answer it separately. But if at any time you are puzzled over some point and need further information in regard to the lessons you have already received, you will find our various departments willing to answer and explain the matter to your satisfaction. Occasionally there are a number of members who ask the same question. Then, a letter is dictated, giving the required information completely and in detail, and it is duplicated in a duplicating machine in what is called a form letter. So occasionally you will receive form letters answering your questions, and then you will know that many other members beside yourself have asked the same question. Rather than take the time to write each of you a separate personal letter, when it is a common question, we have this letter prepared with all the information that you desire, and send it to you. However, you will find that whenever your question is something that pertains to you alone, something of personal problems or of a similar nature, you will always receive a personal, typewritten letter. But if it pertains to a common question that many ask, you will receive a form letter. After all, what you want is the information, and not a personal letter unless it deals with some personal problem of your own.

#### **Point Number Ten:**

In addition to the study of the monographs sent to you, there is the valuable factor of meditation or concentration upon the principal points of each lesson, plus the attunement with the Cosmic Mind. We can not place too much stress upon this latter element in our work. When our members who attend our Lodge convocations enter one of our Temples, they are reminded of the fact that they come there for the purpose of "work and worship." The work consists of the study and mastership of certain laws and principles, the rendering of service to others and the laboring over their life's problems; the worship consists of the profound concentration upon the adoration of God's great wisdom and nature's sublime perfection. Our members who are taking the instruction by correspondence, as you are, are urged and assisted to maintain the same attitude; to work and worship. It is part of the scheme of things, therefore, that each member of the National Lodge shall



devote some time each week to meditation upon the great principles involved, upon his or her connection with the Order, and the blessings that are ours to enjoy and apply. As was explained in the first book sent you, such periods of concentrated thought and attunement are as important, beneficial, and productive of definite results as any part of our work.

#### **Point Number Eleven:**

Therefore, we hope that each National Lodge member has selected ONE PERIOD of each week to be his, or her, "Lodge period for study." Before proceeding with the Ritual that accompanies these general instructions, if you have not selected a Lodge Period, do so. It may be possible that this Ritual cannot be performed on your usual Lodge Night because it will take a little time to arrange the things for that night. Therefore, you may perform this Initiation Ritual on some other night than your usual Lodge Night. But, keep in mind that whatever night you select should be one that may be conveniently reserved for all future weeks. Whether it be a Monday night, or a Wednesday night, or a Friday night, let it be known to your friends that this ONE night of each week is to be your own private "at home" night, for whatever reason you may wish to give, and that you cannot accept invitations, or receive callers on that night. Of course, it may be necessary SOMETIMES to change the night, but SYSTEM and ORDER should be the rule. Also you may make it more convenient by making your weekly Lodge Period from ten to eleven o'clock at night on the night you have selected. This will permit you to attend to other matters earlier in the evening. You will find yourself attuned with thousands of others at any hour of any evening you may select. If this period is not possible in your case, you may select a weekly hour sometime during the day, at noon or morning. Many theatrical and professional people have had to do this. So, again we say, before proceeding to make arrangements for the Ritual which is inclosed in the sealed envelope herewith, decide now what day or evening is going to be your "Lodge Period" for each week.

#### **Point Number Twelve:**

In order to make each study night truly a Lodge night for you, and to assist in the experiments and exercises, you must have a place in your home or in your bedroom that is to become a SACRED SANCTUM for you. Now please bear in mind that the sacredness of a Church, a Lodge room, or a shrine is not an inherent quality or element of the materials or things which enter into it, though some articles can have a truly sacred nature. What makes any place sacred is the sacredness WE put into it by our mental attitude, our association of it with God and Divinity, and our reverence for it. That is too often overlooked by those who enter churches. They depend upon the clergyman, minister, or priest to make the church HOLY, forgetting that each individual must contribute that element also. Hence, a little cave, bare of all furnishings and located in the wilderness, can be made a sacred place by dedicating it to worship, to prayer, to goodness, truth, and light. Where one or more assemble in the spirit of God, in Love, Truth, and Goodness (or as the Rosicrucians say: "In Light, Life, and Love"), there is sacredness and Holiness. "Where two or three are gathered together in My name, there the Divine Spirit is!" So you are to have a sacred place, a sacred CONDITION, in a room. It need not be of a nature to attract attention or mean anything to

others. All Rosicrucians have, eventually, what they call an altar somewhere in their homes (a truly ancient and Oriental custom) and usually it consists of exactly what we will describe for you on the last page of these instructions. It will be your pleasure to arrange this little matter before you perform your initiation.

#### **Point Number Thirteen:**

With your night selected and your sanctum or sacred place selected somewhere in your home—for instance, a corner of your bedroom, a corner of a spare room; a large closet that has some means for the circulation of air; a part of the garret, or some similar place—you are ready to proceed. The next point to understand is that you are about ready to conduct your own initiation ceremony. There is nothing new about this, except that it is new in America, in fact in the Occident generally. It is an ancient custom dating back to the time of the first mystery temples in the land of Egypt, later used by the Jews, and finally adopted in part by the early Christian churches. We find elements of it today in many religious and other ceremonials. Each National Lodge member does initiate himself or herself into the Grand Lodge of AMORC. The AMORC is a secret and fraternal Order and has its initiation ritual for each grade or degree. These rituals are not purely religious or purely symbolical. They are based upon the true ancient rituals used by Rosicrucians and originally were the foundation of many ceremonials used everywhere today. The purpose of them is to attune the candidate for the work that is to follow; to prepare him; to adjust his mind and soul to the conditions at hand. In this sense they have a very wonderful effect, as you will discover during the first ceremony. When conducted by yourself and when you are alone in your room or sanctum they have a very distinctive element often spoken about in the most ancient rituals.

In the Sealed Envelope sent with this Guide is the Initiation Ritual which you are to perform in the quiet of your sanctum on the night that you have selected. You may start this at any hour of the night which is most convenient. The ceremony, plus time for meditation upon it and thinking over the points in it, will take about ONE HOUR. In fact, practically all of the lessons which you will receive will require about ONE HOUR of the evening you have selected for study each week. Of course during the day and on other evenings you can review and experiment with some of the laws and principles whenever the opportunity or the occasion permits.

When the evening hour comes, then, for the use of the ritual that is enclosed in the envelope, retire to your room or sanctum, and open the envelope and proceed to do what you are instructed to do therein. Only that which will have your whole-hearted approval and endorsement is asked of you. Of course, it is presumed that you have arranged your sanctum as per instructions given you on the last page of these instructions. You will find GREAT JOY AND HAPPINESS in the initiation, and remember that thousands have gone through this same ceremony and even reviewed it, which you are permitted to do.

#### **Point Number Fourteen:**

The day following your initiation or ceremony, or that same evening, send a report to the Grand Lodge Secretary of the date, hour, and incidents of



the ceremony. Several times each month you should make a report of what you have learned and mastered through any of the experiments.

#### **Point Number Fifteen:**

Of course it should not be necessary, but as a matter of regularity we advise you regarding privacy in these matters. You are not to explain or describe to anyone a single word, phrase, or incident of your initiation ceremony, except in your official letter to an officer of the Order, or to some other member whom you find to be a true member of the Grand Lodge of the Order. To all others you can speak of the Rosicrucian work, the teachings, even explaining some of the laws when it will help them in some problem or condition. You **MAY GLADLY ADMIT** that you are a member, if it will tend to interest another in the work or help you or him, but never speak of it boastfully. You may show other persons any copies of **MAGAZINES** or reading matter we send you, or give them **APPLICATION BLANKS**, **BOOKLETS**, **BOOKS**, **LEAFLETS**, or tell them what the dues are, or give any similar information. But do not show them any of the weekly lesson papers, rituals, or the other private matter. And do not try to explain to them about your sanctum. Simply tell them you study one night a week or oftener, as you find time, and **LIVE** the laws and principles all the rest of the time.

If any stranger writes to you or calls upon you and tries to borrow your copies of the lessons, letters, or other matter, or asks you to send him copies, do not do so, but write to us **AT ONCE** about it. You may, however, see that any inquirer receives full information about the organization.

#### **Point Number Sixteen:**

**(IMPORTANT)**

We hope that you have, as before suggested, arranged a filing book, a large envelope, or, better still, a small wooden box with a lock and key, or some other place which is safe, in which to keep all of the instruction papers, the rituals, weekly lessons, note sheets, and other matters pertaining to the lodge. You have no doubt found it convenient to keep all these things together in **SYSTEM** and **ORDER** for future reference. Be sure your name is on the box; also, somewhere on the box write this: "In case of long absence or trans-  
*Note*  
sition, return this box (or package) to AMORC, Rosicrucian Park, San Jose, California."

#### **Point Number Seventeen:**

It is possible that you may not have studied all of the lessons to date that have been sent to you, and that you may have one or two unopened. If this is so, you are permitted to read, or study two monographs in one week's period, and thus catch up with your work if you are behind. If you are not up to date in your studies proceed at once to *read two or more a week* so that you will not be delayed in giving your attention to the instructions mentioned in this guide and the accompanying ritual. If you ever have an accumulation of lessons in the future, you will be permitted to study one or more in a week's time to catch up with your regular schedule of study.

## IMPORTANT

### *Final Instructions*

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#### Point Number Eighteen:

There is one final, important point we wish to impress upon your mind before you open the large envelope and read the contents therein. It contains instructions regarding an initiation ceremony which, as explained before, can be performed in your own home in the privacy of a bedroom or some other part of the house. This ceremony will require a few simple things, the arrangement of which is explained to you under the heading of "Instructions For Arranging Your Sanctum." These things can be easily secured without cost or difficulty. The ceremony calls for absolute privacy for about an hour.

Now, it may be that you are so situated at the present time that you have neither the privacy nor the convenience to arrange these things and perform the ceremony. If this is so, do not be concerned about it; do not feel that the inability to perform the ceremony will delay you in going on with your studies. **OPEN THE SEALED ENVELOPE AND READ THE SEALED INSTRUCTIONS**, and if you decide it is impossible for you, at the present time, to arrange things for the ceremony, and have the necessary privacy for it, just read the initiation ritual where you can be alone, in your home or elsewhere, where it will not attract any more attention than the reading of a letter. In this way you will become familiar with the purpose of the ceremony, and you will then be ready to go on **WITH THE WEEKLY MONOGRAPHS**, that we will send you, just as though you had performed the ceremony in the usual way. Simply read the ritual and instead of filling out the report of this ceremony, write us a letter and tell us that you have not yet performed it, and we will send to you the lessons which follow the ceremony so that you can **GO ON** with your studies without delay.

At some future time when it is **CONVENIENT**, you may perform the ceremony and have the additional benefit of the experience and instruction that it reveals. Keep in mind, however, that if you cannot perform the initiation ceremony now, you should read it at least, and proceed to read and study the lessons that you will receive shortly.

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#### Instructions for Arranging Your Sanctum

(First re-read, on the preceding pages, Points Number 12 and 13)

Before trying to arrange your sanctum, the following articles will be required:

1. A small table of average height, about 20 to 30 or 40 inches long, and about 18 to 24 inches wide (lengths and widths are unimportant). The average dressing table that accompanies bedroom sets is suitable, or any reading table. You do not need to buy a new one; an old one will do. Later it can be fixed to suit your tastes. In the absence of such table a shelf, about 24 inches in length and the width of one board, 11 or 12 inches, may be fastened to the wall. It should be fastened so that it is about the height of a reading



table from the floor. It can be made to let up and down as you wish. It can be covered with a cloth or painted white or a very dark color. This table (or shelf) should be in some convenient corner of a room or large closet (which has window space) and, if possible, it can be left there permanently, for it will not attract undue attention during the day.

2. Secure two candlesticks or stands which will stand firmly and solidly. They may be of wood (such ones are sold cheaply in many stores) or of metals or glass. Also secure two ordinary candles to fit the stands. They should be candles about 6 to 8 inches long. Keep a few always on hand.

3. If you are using a dressing table which has a mirror fastened to the back of it, then you will not need to get another; most small dressing tables possess one. But if you are using a reading table or shelf, secure a small mirror, about 12 or 18 inches square, with plain dark frame or fancy frame. The frame is immaterial. This mirror should be hung on the wall above the reading table or shelf so that when you are seated in a large chair in front of the table or shelf your eyes will be on a level with the center of the mirror. This is so you can sit easily and comfortably and look into the mirror.

NOTE: Illustrations Nos. 1 and 2 on page eleven show how a shelf may be attached to a wall to make an altar, or how a dressing or other table may be used for the same purpose. Very unique effects may be obtained with some skill or taste. (Be sure that the shelf or table is in the darkest part of the room, away from any window through which light from street lamps or passing automobiles may pass and become annoying.)

Now with the shelf or table against the wall, place the mirror in position with two candles, one on either side of the mirror, ready to be lighted. This combination of table, mirror, and candles forms your altar. You may add any other symbols you please or make it as attractive as you please; and you may remove the mirror and candles after each ceremony if you so desire. Always have some matches handy.

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### Further Instructions

Illustration No. 3 on the chart on the last page explains how the official "Sign of the Cross" is made (*as used in some parts of the ritual and as a salutation at times*). It is made by bringing the thumb and first two fingers of the right hand together, **TURNING THE HAND AND FINGERS AWAY FROM THE BODY**. Bring the hand up to about opposite the heart, then move upward along line 1 to opposite the face, then in a curved line (motion No. 2) opposite left shoulder, then straight across to right shoulder (following line No. 3 in the illustration), then on a curve again to opposite the face, and then down again, as shown by line and arrow No. 5. At no time have the hands and fingers closer than ten inches to the body. The Sign is NOT made on the body, but away from it and toward the person or place being saluted. It is entirely different from the religious Sign of the Cross made on one's own body.

Illustration No. 4 shows how a man's body, saluting the rising sun (as in the Orient) forms a shadowy cross on the ground.

Illustrations No. 5 and No. 6, relating to burning candles, are referred to in lessons and experiments in the near future.

### **Please Remember This**

As soon as you have completed the ceremony (if possible for you to do so) which accompanies these instructions, **SEND A REPORT** of your initiation (stating that you performed it and what you experienced) to the Supreme Secretary. This report should be mailed the day after the ceremony. Failure to make some report will hold up other valuable information and progress.

#### **ADDRESS ALL LETTERS TO:**

Grand Secretary,

AMORC, Rosicrucian Park, San Jose, California (U. S. A.).

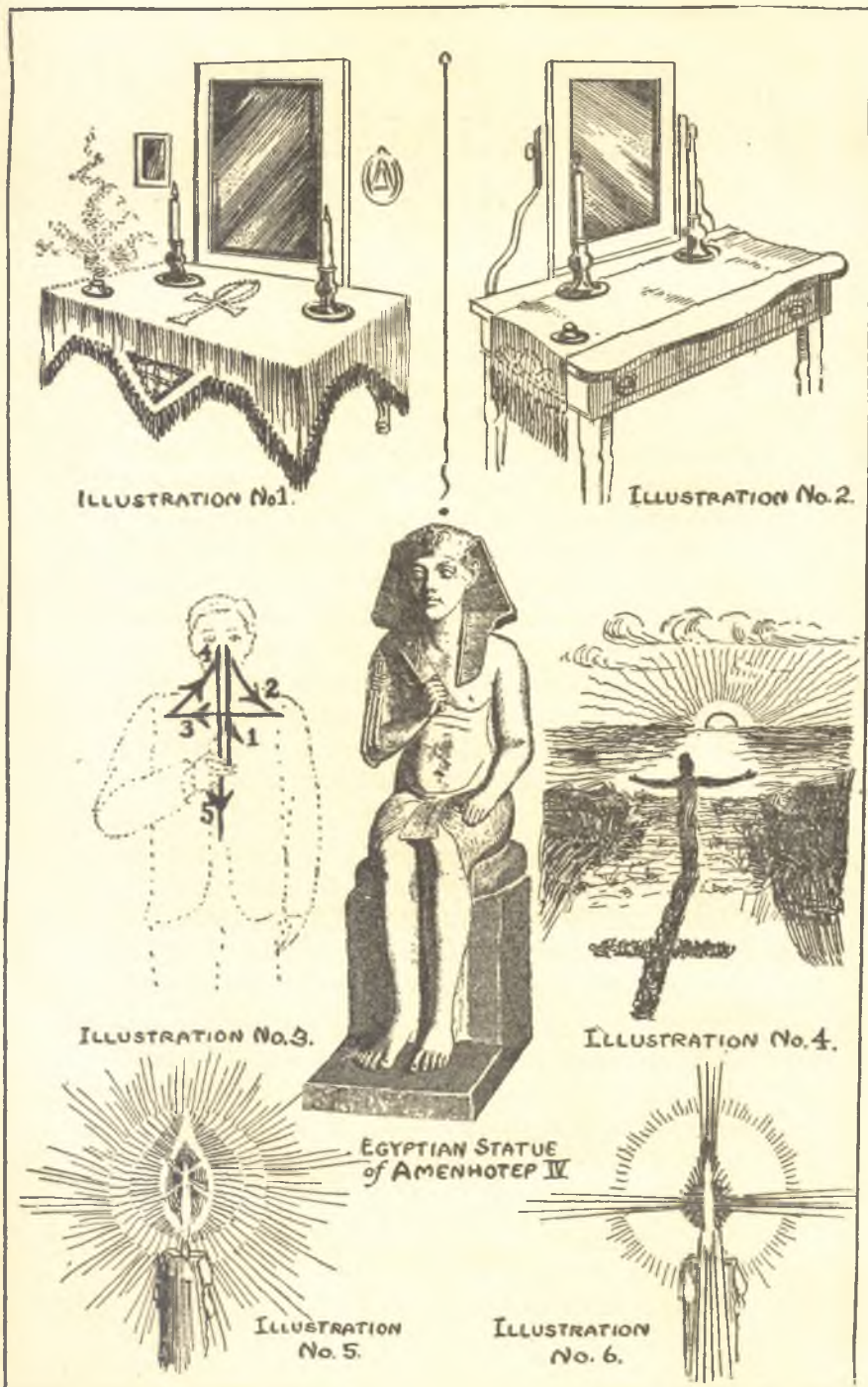
### **Keep This in Mind**

Your Foundation Donation and the Monthly Dues are for **FULL MEMBERSHIP** in the Grand Lodge of the Order. The teachings, lessons, monthly magazine, and other instruction-helps are given *Free* to members in good standing.

The Order does not sell its teachings to anyone.







*Read Description of These Illustrations on Pages 8 and 9*

## A SPECIAL HELP To All Members

THE ROSICRUCIAN MANUAL is a practical book that contains not only extracts from the Constitution of the Grand Lodge of the Order of Rosicrucians, but a complete outline and explanation of all of the customs, habits, and terminology of the Rosicrucians, with diagrams and explanations of the symbols used in the teachings, an outline of the subjects taught, a DICTIONARY OF THE TERMS, a complete presentation of the principles of Cosmic Consciousness, and biographical sketches of important characters connected with the work. There are also special articles on the Great White Lodge and its existence, how to attain psychical illumination, the Rosicrucian Code of Life with thirty laws and regulations, and a number of portraits of prominent mystics including Master K. H., the Illustrious.

The technical matter contained in the text and in the hundred or more diagrams makes this book a real ENCYCLOPEDIA OF ROSICRUCIAN EXPLANATIONS, aside from the complete dictionary it contains. Though it is not necessary that you secure this, its help is unlimited.

The Rosicrucian Manual is of large size, well printed, beautifully bound in red silk cloth, and stamped in gold. The sixth edition has been enlarged and improved in many ways. Price, postage prepaid, \$2.35.

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